



# CATHOLIC CHRONICLE.

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## BIBLE IN CHINA.

A late number of the journal published at Hong-Kong, called the *Overland China Mail* (which I have just received), presents us with a humorous account of an attempt by "the Protestant Evangelists," not to send out a hundred Protestant ministers to that distant land (as they do not wish to leave their warm wives and homes), but to raise the wind at home, by inducing the English gulls to subscribe for and "sent out a million of Bibles for the Chinese!" We, who know well the trick and schemes of the Bible Societies for years, to send over from England so many thousands of "Protestant Bibles and Testaments, for the wild Irish," and know how they were there sold as waste paper to the snuff-shops, or sent back to, and sold at suitable profit, amongst the English—we know how to laugh at the insane speculation of converting nations by means of Bibles; and we should add, *corrupt Bibles*, only. But when the English gulls hear that *their own paper at China* says about this superlative humbug, they may even yet open their eyes to some common sense!

From the above named journal, printed at Hong-kong on the 6th of June last, I give the following curious article on this subject, no doubt, written by a Protestant acquainted with the state of that country:

### THE "MILLION OF BIBLES" FOR THE CHINESE.

By the *Douro* we received a file of the *Mauritius Commercial Gazette*, but could see nothing in it of interest to people here, except an advertisement for "subscriptions in behalf of the British and Foreign Bible Society's fund for sending a million of bibles to China." We presume "Bibles" to be a misprint, for the original scheme was restricted to New Testaments, and we are not aware that it has been departed from. Months after it was broached a letter appeared in the *St. James's Chronicle*, remonstrating against the circulation of the New to the exclusion of the old Testament, and suggesting that instead of a million of Testaments, five hundred thousand copies of the Whole Word of God should be sent to China. A more cautious correspondent of the *Record* had previously suggested that the million of New Testaments should be limited to half, or a fourth, or even a smaller proportion, "and to send over the rest at intervals, as we acquired a more perfect acquaintance with the different dialects of the Chinese language."

We have not before noticed the subject, because we regard it as a fond dream of well meaning people, very ignorant of the insurmountable impediments to the beneficial circulation of any considerable number of the scriptures in China. The encouragement since given to the scheme by members of the London Missionary Society in China, and, we believe, by the Bishop of Victoria also, does not alter our opinion—and that of many others—that, if persevered in, it will prove almost an utter waste of money and labor, and tend to frustrate better directed efforts of benevolence.

The notion of home people, as expressed by the writer in the *St. James's Chronicle* above referred to, is, "that the rebellion in China having given us access to a country hitherto hermetically sealed, Christians are naturally desirous of introducing the gospel into that benighted land;" or according to the advertisement of the Rev. Dr. James Thomson of Edinburgh, who in September 1852 engaged on behalf of "Chinese Evangelization Society," to deliver a discourse "concerning China, showing that all the interior parts of that vast country, containing about 400 millions of inhabitants, are open for the circulation of the Scriptures and Missionary operations." What may have been the peculiar sources of the reverend gentleman's information, we know not, but we are very sure they were erroneous; and with regard to the rebellion, however delusions on the subject may have been propagated, and from whatever motives upheld, it is a fact that the facilities for the circulation of the Scriptures in China are now more abridged than before the rebellion broke out; and there is too much reason to fear that, should it prove successful, "our access to the country" would be still more "hermetically sealed," than it has been under the Manchu government. Both sides are likely to view the introduction of the Bible by foreigners with increased jealousy—the rebels, because they will only recognise the version bearing the imprimatur of their chief; and the existing government, because the Bible has been made a means of fomenting disaffection. No one who has considered the subject, with the means of forming a dispassionate opinion, can doubt that efforts to supply the Scriptures and Tracts to the Chinese must for an indefinite time continue to be, as they have been, confined to the vicinity of the few places to which foreigners have access by treaty, for they are prohibited from penetrating into the interior, and seldom have confidence that the natives, occasionally employed for the pur-

pose really distribute Christian books in places from which foreigners are excluded. Any one, however, who has witnessed the eagerness with which the Chinese common people crowd round a Missionary loaded with books, will hardly doubt that a million of Testaments might easily be got rid of, even within the present limits of our intercourse; but that they would be read or understood, or not sold for wrapping paper, is another question which Missionaries of every denomination should have asked before so great a scheme was attempted.

The correspondent of the *Record* confounds the spoken with the written language of China, and seems to imagine that the latter, like the former, has "different dialects." But there is one impediment to the proposed circulation of the Bible among the people of China quite as great as if each of its numerous dialects were differently written—namely, that the translation adopted by the promoters of the scheme affects the classical style, which is nearly unintelligible to the common people; although even were a version in the vulgar idiom offered to them, "How shall men believe in Him of whom they have not heard? and how shall they hear without a preacher?" Are the people on the waysides of China likely by reading to comprehend that which surpassed the earnest study of the treasurer of Candace Queen of the Ethiopians, who required a Philip to expound the Scriptures, which he read without understanding them? Philips are not less needed than Bibles in China, where, we rejoice to know, there are to be found able and earnest teachers of the Word, but where there are also some who have evidently no call or capacity for such work. Missionary Societies seem too often to send men abroad because they are of no use at home. But, so far at least as China is concerned, the most instructed, acute, and zealous are as imperatively required, as was St. Paul by the Greeks; and it should never be forgotten that the first Missionary to the heathen, chosen by the Great Head of the Church, was a scholar, an orator, and an accomplished gentleman.—*China Mail*, June 14.

## CESSATION OF THE TROUBLES IN BADEN.

(From the *Tablet*.)

The Government of Baden has at last recovered its senses, in spite of Prussian interference. The Holy See has laid down the conditions of an armistice which will be, in all probability, the measures of security for the future. The Ministers of the Grand Duke have accepted the conditions of the Pope, and have further promised to execute them in good faith. The faithless Government of Prussia has dragged the poor Badense through the mud, and after all the fierce measures of persecution, the Archbishop finds himself in his previous position.—He has yielded nothing, and therefore nothing is lost, and all the disgrace falls on the Government and on the Court of Prussia, which has been of late indefatigable in its efforts to molest the German Prelates. The conditions laid down as preliminaries for the final settlement of the disputes are as follows:—

1. The Archbishop is to be set at liberty, and to be released from the prosecution which the Government had set on foot against him.
  2. All the Priests who have been imprisoned for their obedience to the Archbishop are also to recover their liberty.
  3. The Clergy nominated to the vacant benefices by the Archbishop are to be left in quiet possession of the same, and the Government is to pay their salaries. And further, the Government claims to the nomination of the Parish Priests are to be examined into in the course of the negotiations; but until those claims can be substantiated according to the canonical law, the patronage of the contested churches is to rest in the hands of the Archbishop.
  4. The management of the Ecclesiastical estates, which the Government seized upon, is to return to the Archbishop, and to rest in him, until the whole question is settled, precisely as it did previous to the commencement of the persecution.
  5. Finally, the Government is to withdraw the ministerial decrees by which the State entered on the control of the Ecclesiastical revenues of the Grand Duchy.
- This is the present state of the Baden contest, but it must be remembered that the preliminaries only are settled. If the Government is in earnest, and will abandon all chicanery and bad faith, we may hope for a favorable issue. Secular governments, however, do not deal with the Church as they do with each other, and we may expect further difficulties before the termination of the dispute. Rome has to bear the brunt of the battle alone, so far as this world goes, but the Government of Baden will have plenty of friends, even in its most dishonorable courses.—The death of the Archbishop may compli-

cate matters very seriously, and his life is uncertain, as it must be with all men severely tried at the age of fourscore years and odd.

The Protestant portion of the Ministry of Baden seems to consider the conditions of the Holy See just, and is disposed to carry them out in all fairness and honesty. But there are Catholics, unfortunately, in that Ministry, and they are the most unruly. It seems as if the evils of the Church came upon her from her own children, men who, by reason of their profession of Christianity, mount up into the high places of the world, to be the scourges of the Church; men who, by the meanness of their principles, and the cowardice of their conduct, bring sacred things into contempt, and frustrate the good works of men better than they. This miserable, time-serving, and abject servility inflict more harm on the Church, and ruin more souls than Messrs. Spooner and Newdegate could do, if they had their own way in every possible direction. The afflictions of the Church have their source in low principles, in the worldly prudence of men who thrust themselves forward as her defenders or her friends, and who bow down before the civil government with more reverence than they do before God himself.

The Archbishop of Freiburg rejected all the counsels of worldly prudence, and ran the risk of losing all his worldly possessions. There were Priests and laymen in abundance to advise gentler courses and a more humble bearing before an arbitrary Ministry.—He took no such counsel, and those who gave it prophesied all possible evils to the Catholics of Baden. For a time, indeed, their predictions were true enough; but now all is changed, and whatever may be the issues of the negotiations the Archbishop is fully prepared. The Holy See has sanctioned all his demands, and has insisted on their provisional fulfilment. The noble Prelate has seen, in one sense, the end of the contest, and he comes out of it with honor. The Priests who did their duty suffered imprisonment, but they are now to be let go, and the Government only retires in disgrace. Surely there is something consoling here, and a lesson for us at home in these kingdoms. Humanly speaking, we are better off than the Priests of Baden. Lord Palmerston dares not order a Priest into gaol for reading a Pastoral, and it requires at least an act of Parliament before the Queen can nominate the Priests who serve our churches.

The Church was never meant to be governed on the principles of worldly wisdom. The kind of prudence in request among politicians is not her prudence. If we are to do any good in these kingdoms, it must be by dealing with the Government as equal to equal; we must accept the position assigned us by the constitution of the country, and treat the Ministers of the day as men watching their opportunity to hurt us. They will talk fairly and smoothly in private, and promise everything; but their performances are always short. So long as men consider place and office as the sole objects of Catholics, so long shall we fail; for we may be quite sure of this, that the worthless Catholic has the best chance of place. It is so in Baden, and there is no reason why it should be otherwise in England.

## THE UNFORTUNATE EVENT AT TRILLIC.

As was to be expected, the unhappy event which closed the luckless demonstration of the Enniskillen Orangemen, has excited considerable discussion in the press. But, while bigoted newspapers have made a miserable stock-in-trade of the affair, using it as a means of stimulating the fanaticism and party hatred on which they live and fatten, we are gratified to find that all honorable and impartial journalists in England and Ireland have written soberly and calmly on the matter, and done all they could to lessen the party animosity it was calculated to arouse.

Now, every circumstance that is in any way calculated to throw light on this affair, should be eagerly brought forward that the truth may be made known, and the blame placed upon the real offenders, if offenders there be, no matter to what creed or party, rank or station, they belong. And it is because some information, which we consider vitally important, has been furnished to us by an intelligent friend, that we return to the subject to-day. To what we are about to set forth, therefore, we direct the earnest attention of our readers.

Shortly after the occurrence of the unfortunate affair, our friend happened to be called to the neighborhood by business of his own; and being there, he took the trouble accurately to examine the spot where the engines were upset, and to gather every particular about the matter that he possibly could. The result of his examination was such, that he solemnly declares his firm conviction to be, that neither "Popish plot" nor Orange conspiracy had anything to do with the matter—that it was purely and solely an ac-

cident—though afterwards, for probable reasons, which we shall explain, made to appear otherwise.

Such is the conclusion arrived at by a clear-headed, impartial man of more than ordinary intelligence; and we beg our readers to pay marked attention to the following categorical statement of the grounds on which he has formed his conviction.

First of all, he examined several times, on separate days, the stones which are said to have upset the engine (which they certainly would have done if it had come into collision with them, though the engine does not appear to have actually upset at all) and he could not find on them the slightest mark of their having been touched by the engine—a thing quite incredible if they had been struck by this huge moving mass.

Again, the part of the line where the affair occurred has been always considered most dangerous, especially to a train coming from Derry, for such a train would have to pass a sharp curve before reaching the precipice. And a person practically and officially acquainted with such matters, who was on the spot, gave it to our friend as his fixed opinion, that the accident was caused by the extreme weight of two engines, with a monster train, bursting the "tie-rods" which held the rails together—the tendency to do so being increased by the curve.

In confirmation of this we may add, that the rails were burst asunder.

But then it may be asked, how is the fact of the heavy stones being afterwards found on the line to be explained? We shall give our friend's observations on that point. First of all, he asks us to notice the fact, that all the accounts about the stones came from the parties who would be themselves responsible for the accident; and he asks, might they not possibly have been put there by some of these parties, to hide their own neglect, after the accident had occurred?

Next, it is to be remarked that the persons who have been arrested on suspicion, were stationed to watch the line; and our friend asks, is it not natural that they would never have run the risk of putting the stones there, when everybody knew they were the men stationed at that part of the line? It is said, too, that there was a great deal of whiskey going that day, and that the engine-drivers, stokers, and others, were quite intoxicated. Note, too, that Griffin, the man in the infirmary, is a Catholic; and he is reported to have affirmed, that when the accident took place, there was no obstruction on the line.

Our friend observes that Trillic is about the most Protestant district of a Protestant county, and the least likely part of the line where a "Popish plot" would be put into practice. But, besides all this, it is really the interest of many parties (shall we say of the Railway Company themselves? though loath would we be to charge them with bounding on the cry against the Catholics) to argue against the likelihood of an accident; and to the Orangemen, from the highest to the lowest, there is great political capital in keeping up the notion of a Romanist plot for the extermination of the "loyal men of Enniskillen." In Derry, when Lord Enniskillen and his procession made their most offensive displays with their orange handkerchiefs and orange ribbons, and flags streaming from pillar and cathedral, and guns thundering from the walls, the Catholics though far more numerous, strictly avoided all collision with them. Is that fact worth nothing?

To the observations of our friend, we may add a few points which occur to ourselves as of some importance. The Orange newspapers remark that it is a notable sign of the determination of the conspirators, that they did not put the stones on the line till just before the train came up; for within half an hour previously the up-train to Derry had passed without any accident. Now, does not this very fact, that another train had passed the place within the half-hour, and found no stones there, suggest the unlikelihood of parties placing stones there, when they could certainly have chosen more favorable spots?—Again, the story of the railway people is, that the engine rebounded off the stones, then turned aside, and ran down the declivity. Is there not something unlikely in this, when contrasted with the fact, that as our friend remarks, the "tie-rods" were forced, and the rails burst asunder? The engine ran (and did not tumble) down the embankment undoubtedly, drawing the other after it, a result which the starting of the rails would produce; but we cannot believe it would have done so, if it had dashed against a stone nine hundred weight. What really appears to have happened is this: the rails started, and the engine shot down the embankment, drawing the second engine with it, sticking fast in the clay, and bringing the train to a stand-still—for it appears now that no chain was, as originally asserted, either loosened or broken. But, furthermore, we find it stated by the *Derry Standard*, an organ favorable to Orangemen,